

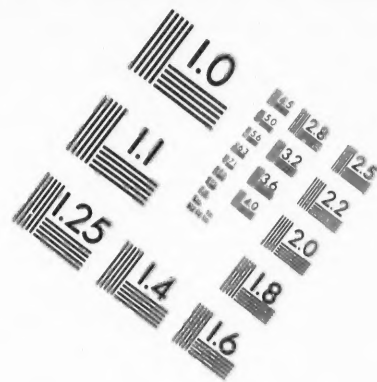
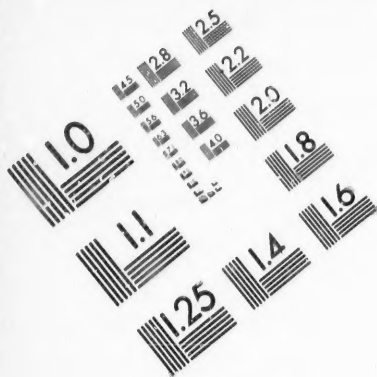
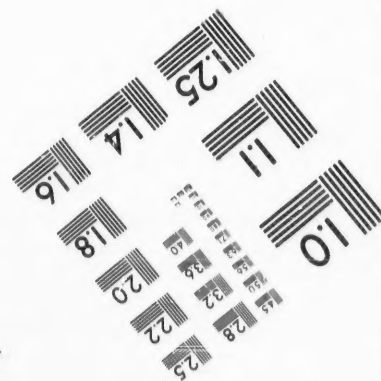
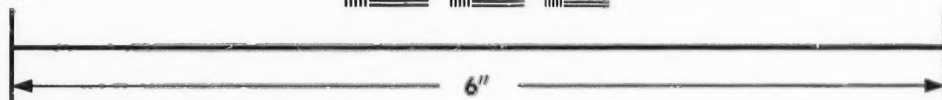
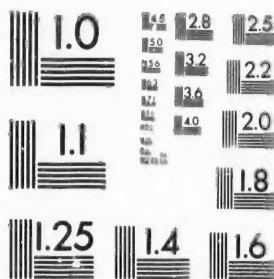


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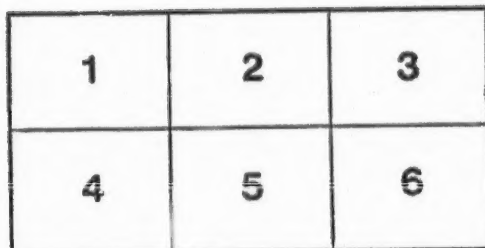
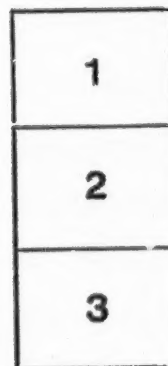
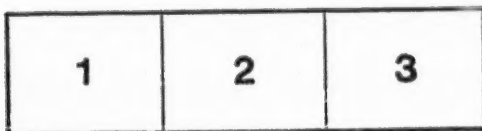
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AN
INAUGURAL ADDRESS,

AT THE OPENING
OF THE
WESLEYAN ACADEMY,
MOUNT ALLISON,
SACKVILLE, NEW-BRUNSWICK.

BY THE PRINCIPAL,
THE REV. H. PICKARD, A. M.

Published by request of the Committee.

SAINT JOHN:
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1843.

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INAUGURAL ADDRESS.

We have assembled to-day on no ordinary occasion, and for the advancement of no common-place object. The circumstances under which we here meet are highly interesting, and need neither the creations of imagination nor the embellishments of oratory to swell them into importance in the estimation of any thoughtful observer.

These services, introductory to our Academical exercises, are linked with a chain of events extending far into the history of past years. A real succession in these may be traced from this occasion back at least to the time when the Wesleys were receiving their education at Oxford. And they will be not less intimately connected with years, events, and influences extending far on into the future.—We believe that a chain of dependent events will run from this hour along the course of human existence to the end of time—nay, far—very far—beyond this, amidst the everlasting realities of another world. For these services, and the contemplated succeeding exercises, are designed to affect those who are destined to immortality.

I feel that I am highly honoured in being called as I am to the important office, into which I am now formally to enter. I know that responsibility and duties are connected with it, which one far better qualified than I am might

tremble to assume ; but when I dedicated myself to God, for his service in the Church and the world, it was with the determination to obey unhesitatingly every call which He might make upon me, fearlessly leaving the issue to Him ; and as my call to this office seems to me evidently providential, I most cheerfully enter it, humbly but confidently depending upon God for assistance in the discharge of its duties. But I shall retire from it with at least equal cheerfulness, as soon as it may appear that the interests of the Institution will be promoted by my withdrawal.— In the meanwhile, I shall exert myself to the utmost to promote its prosperity and meet the expectations of the public, happy that I am allowed thus early to identify myself with an enterprise which designs and promises the accomplishment of so much permanent good. We see that the work to be done is one in which riper scholarship, greater tact, and more experienced skill might be well employed ; but looking at the glorious importance of the object for which we are to labour, we rejoice in our calling.

The subject which now claims our special notice is one which is receiving much attention throughout the civilized world. Its importance is beginning to be acknowledged by all classes in society. The thoughts of the peasant and the prince, the philosopher and the Christian, the statesman and the divine, are anxiously employed in its consideration. It is now generally acknowledged that any plan designed to elevate the human race which does not practically recognize its importance is fatally deficient, whether religious, or philosophically benevolent, or political motives, may have prompted the formation of that plan. And it is well for the world that this truth is at length understood. Too much thought cannot be given to such a subject. There is not the least danger of its exciting an undue degree of public solicitude. Much—very much—is yet to be done before its importance will be fully seen and felt. Monstrous misconceptions of the nature, design, and influences of education have been begotten and cherished by ignorance, in many minds, every one of which is to be removed ;—

prejudices so strong as to be almost invincible are to be subdued; and selfish avaricious indifference is to be transformed into anxious self-sacrificing interest,—ere that generous-hearted sympathy and support, which is demanded by the wants of the world, will be universally rendered to this cause.

Nature, Providence, and Revelation all unite in unequivocally declaring the value and necessity of right education. Man's nature, situation and prospects imperatively demand that it should be given to him, and given to him in liberal measure. His efficiency, rank, and influence, to a very great extent, depend upon his education, and it is so by the arrangement—merciful and wise—of our great Creator.

This world has been formed by God as a place of temporary residence for a race of intelligent beings: and since man was brought into existence for its occupation, countless individuals have lived and acted here in each of the generations which in succession have peopled its hills and plains. The connexion of each with earth has been an event never to be forgotten. It is true that the names of almost all will be heard no more among men until time shall have ended—their memory is no longer retained on the human records of this world's history—only a very small number of the most active spirits have succeeded in inscribing their names on the tablets of time where the hand of destruction has not reached and effaced the inscription. But yet the probationary course of each in these to us nameless myriads was of sufficient moment to merit the notice of the inhabitants of heaven, as will be seen and acknowledged by all when the light of eternity shall show their common immortality, and the almost infinite capacity for happiness or woe, and the inseparable connexion of the brief period of activity in this world with the eternal filling up of that capacity. How important then to man himself all the privileges and influences of such a state! How necessary that all possible assistance be obtained by him to render it in the highest degree profitable! Look

at his native weakness, and then at the strength only less than omnipotent which he may learn to command and employ! Look at his ignorance, in his uneducated state, and then at his power for the attainment of an almost infinite amount of knowledge! Look at him exhibiting a taste for little more than animal gratifications, and then watch the developement under a wise course of instruction and discipline of susceptibility for ennobling intellectual, and purely spiritual joys! Look at him in his associations side by side with the irrational creation, bending and cleaving to the earth, and then at the glorious possibility of his assuming connexion and holding communion with the Father of Spirits! And then say if every rational enterprize which proposes **good to such beings should not** excite our highest ambition.

A well formed system of education is designed to aid in raising man from that state of weakness, and in girding him with that mighty strength,—to take him, comparatively ignorant, and prepare him for the acquisition and possession of unlimited treasures of knowledge,—to raise him from indulgence in gratification merely animal, to participation with the higher orders of beings, in refined and elevating happiness,—to rescue him from degrading intimacy with objects of the earth, and lead him to seek acknowledged connexion and realized communion with God!

Some degree of education every man must receive in order to sustain himself at all in existence,—he is **not** guided along his course by uneducated instinct. He has a higher and a nobler nature, and is designed for a higher mode of existence than those animals which are by nature subjected to the guidance of instinct and the government of animal appetite. In the lowest regions of barbarism man needs and receives an education. The rudest savage that roams the forest has received an education, and a thorough one, such as it is. But the term is ordinarily used to denote a higher degree of mental cultivation and instruction than that which is absolutely necessary to enable man thus to exist as a mere animal, and in this higher

sense we shall hereafter use it, defining education thus,—
*that instruction and discipline which are necessary to prepare
man for the duties and enjoyments of existence.*

This Institution has been established in order to aid in diffusing the benefits of such an education throughout these Provinces, and it may now be well for us to examine its prospects, so that we may estimate the probability of the accomplishment of this object. Is it likely to become powerful as an auxiliary to the older sister Institutions of the Provinces, in the common work to which we devote our energies?

Certain things may be mentioned as indispensable to such an Institution, in order to its becoming in any degree successful.

I. SUITABLE BUILDINGS, FURNITURE, LIBRARY, APPARATUS, &c. &c., ARE REQUIRED. Will these be provided for this Institution? We have a Building, probably superior in convenience and suitability to any in these Provinces, and it is nearly furnished, but we are yet entirely destitute of Library, Apparatus, &c. About Seven Thousand Pounds have been already expended in Lands, Buildings, and Furniture. At least One Thousand Pounds more will be required to prepare the Institution in these respects for full efficiency. Needed, then, for Lands, Buildings, Furniture, Library and Apparatus, say Eight Thousand Pounds. To meet which we have the donation of C. F. Allison, Esquire, Four Thousand Pounds; New Brunswick Legislative Grant, Five Hundred Pounds; Subscriptions, collected or pledged, say One Thousand Five Hundred Pounds; leaving Two Thousand Pounds yet to be provided; and this sum is now needed to pay the debt incurred and procure what is yet lacking. Can this amount be by any means obtained, and obtained soon? It remains with those whose names are not yet on our lists to answer this question by their subscriptions, and thus determine whether the Institution shall be provided with this means of success. But, encouraged by the liberality of many whose aid has been

already given, and the well known generosity of many of our friends whose subscriptions are yet in reserve, we feel assured that the reply will be in the affirmative.

II. WELL QUALIFIED, EFFICIENT OFFICERS OF GOVERNMENT, AND INSTRUCTION ARE REQUIRED. They should be men able and willing to labour, and interested, almost enthusiastically so, in their work. This work will not, cannot, be properly done by men, whatever their natural talents, or scholastic attainments, who undertake it as a matter of necessity, or only to secure a livelihood, and who will be contented with the performance of the prescribed duties of their offices merely, careless of the results, so long as their salaries are obtained. This is not a work to be entrusted to mere office-seekers, or hirelings. The men to whom it is committed should be willing to throw their whole souls into it fully determined to succeed. As to the prospects of this Institution in this respect much may not yet be said. We may, however, say, that exhaustless zeal, untiring industry, and strong anxiety for success, will not be wanting; and moreover, that one of our number is a tried man for the work,—of well ascertained ability,—and that the others hold such a relation to the Church that we can receive our appointments only from year to year, and we shall be permitted to retain our connexion with the Institution, only so long as it may be for its interest that we should do so. And as it is almost literally true, that *Methodism has a man for every place, as well as a place for every man*, it need not be feared that the enterprise will be allowed to suffer in this respect.

III. THE ARRANGEMENTS FOR STUDY, INSTRUCTION, AND GOVERNMENT MUST BE JUDICIOUSLY MADE, AND FULLY CARRIED OUT. To the want of these may be attributed a large proportion of the distressing failures in educational efforts. And errors in these very frequently result from inattention to the great objects of education. According to our definition of the term, the human being is to be prepared by it for the labours and joys of existence,—the mental powers must be strengthened and expanded to maturity,—the

mind must be enriched with stores of knowledge more or less extensive,—habits of prompt, energetic, well-regulated, mental action must be formed, and the dispositions and affections thoroughly cultivated, and disciplined for undeviating rectitude of moral action. Let these be carefully sought, even in all the minor arrangements, and success will seldom be wanting;—let any one of them be disregarded, and full success will never be secured. A well-formed educational system seeks then, at the same time, and always, to secure constant improvement to the pupil in all these respects,—thus leading him ever onward to the formation of a mental and moral character, perfectly symmetrical: and such a system we seek to establish here; and keeping our eye always upon the final end for which we labour, we shall not despair of success. Our course of instruction will be thorough,—designed to teach the student to think, not less than remember,—to acquire power for action, not less than amount of information,—to prize moral excellence, even more highly than intellectual acquisitions. Our system of government will be designed to teach the art of self-government.—We shall strive to instruct in the application of principles, rather than the acquirement of skill, in the evasion of particular rules.

The beauty of our system will consist in its simplicity. We shall studiously avoid the multiplication of specific laws. Our aim will be to enlighten the understanding and quicken the conscience. And we thus hope to send forth young men into the world, from a well regulated community, anxious not to throw off its restraints, but to exercise and strengthen habits that have been here formed.

In carrying out these plans we shall seek wisdom from the past; for although very many of the mighty works of the mighty dead are irrecoverably submerged by the dark rolling billows of oblivion—although many fields which were formerly bright with the choicest fruits of human skill are now sterile plains, shrouded in sepulchral gloom, yet fortunately for the intellectual world there are a few

monuments of antiquity which have stood unmoved amid the ravages of time—there are a few mementos of the ages in which Greece and Rome flourished which have not perished in the lapse of intervening years—there are yet floating buoyant upon the tide of time, arks richly freighted with the brightest gems of thought, and the most valuable creations of genius : such are the tomes of classic lore. These we shall diligently though not exclusively study.

We shall also listen to the invitations of nature to examine her vast volume. Aided by Philosophy whose business it is to examine and interpret its pages, we shall study Nature's alphabet of knowledge, a part of which we shall find written upon the forms of this world's living objects—a part printed on the surface and stamped upon the strata of the earth, and a part engraven on the firmament and painted on the sky. We shall strive to look into the secret chambers and labyrinths of our own minds to notice the workings of the ethereal machinery by which thought is evolved.

But there is yet another volume, whose lessons may not be disregarded but to the certain frustration of all our plans, upon whose pages we may find truth revealed in the clearest light. This, we need not say, is the volume of Inspiration. It is infinitely our most valuable text book. Let any other be taken away, but this must not be removed or our efforts will be fruitless. Lock up Homer and Pindar, Horace and Virgil, Demosthenes and Cicero, Zenophon and Livy, Socrates and Seneca, from our classes, but seek not to close to us the book of life ! Forbid us access to the laboratories of nature—draw a curtain of impenetrable mystery over all her phenomena, but let us ever see this lamp of God, this light of Eternity ! We have this volume, and we will hold it with the tenacity of men struggling for life, and we will study it with the anxiety which the importance of its truths should excite, and with the deference due to a message from Heaven. Here God speaks ! Let us listen and be

wise. Thus only may men be prepared to do good service to the cause of truth in our fallen world.

We do not say, for we do not believe, that any individual to become thus prepared must enter this or any similar institution, nor yet do we mean to give an unqualified pledge that every one who may reside within these walls shall receive such an education. Many we know have been well educated, who were never allowed to tread either Academical or Collegiate halls, and too many have dwelt long within such walls, and afterwards gone forth uneducated drones, to be but burdens on society. But we do say that such an education may be here sought under circumstances peculiarly favourable, and we do pledge ourselves, to labour, in conjunction with our respected coadjutors, most untiringly to send forth well educated minds, and well disciplined spirits richly furnished for every good word and work. We do not promise to furnish the remedial appliances of a Penitentiary in order to restore to virtue and rectitude those who have been corrupted and ruined elsewhere, but we do promise that with most diligent prayerful care we will guard all from becoming qualified here as candidates for Penitentiaries.

IV. STUDENTS ARE REQUIRED. Without these nothing can be done. It has been supposed that there are many in these Provinces who should avail themselves of the privileges of such an Institution as this is designed to be, and those too who might and would be induced to do so. And that those who have entertained this opinion have not misjudged is evident from the very encouraging fact that so many are present to-day, candidates for admission to our Academical courses of instruction. And coming as they do from almost all parts of the Provinces, we welcome them as pledges of more abundant supplies of this element of success, which we doubt not will be furnished in due season.

V. INCOME SUFFICIENT TO MAINTAIN THE NECESSARY OFFICERS AND TO PAY NECESSARY INCIDENTAL EXPENSES IS REQUIRED. And

for this we must now depend upon tuition fees, and the amounts granted by the Provincial Legislatures. In order to extend the benefits of the Institution as widely as possible, the tuition fees are made so low, that from these we can expect to derive scarcely half the necessary income to maintain its full efficiency. But as its claims have already been acknowledged by the Legislatures of both Provinces, and as we hope that these will be strengthened by its usefulness, we expect that what is lacking will be supplied by their joint liberality.

From these views it is evident that success is encouragingly possible. We should not deceive ourselves with the hope that there will be no future times of trial to pass through, and no difficulties to be surmounted; but we may be animated with the expectation that every time of trial will be safely passed, and every difficulty triumphantly encountered.

The generous-hearted individual, to whose Christian liberality, unparalleled in Colonial history, we are chiefly indebted for these excellent premises, has entitled himself to the lasting gratitude of mankind. We are indebted to him not merely for the prince-like donation of Four or Five Thousand Pounds,—this, in comparison with what he has done for the establishment of the Institution, would have been a cheap offering for him. He has devoted himself for months, until they are multiplied to years, to very troublesome, care-producing toil, to secure the erection of this Building. And although we well know and highly respect the deep humility of his heart, which renders human applause painful, we could not allow this opportunity to pass without thus alluding to his praiseworthy conduct. Allow us, my dear Sir, to tender to you thus publicly our joyous congratulations on this happy occasion! You have not experienced so much harrassing care and painful anxiety in vain. Your labour has not been fruitless! Your plans have been successfully executed! This noble Edifice has been finished—a monument of your generosity!

The work which you have wished to see undertaken, and in preparation for which you have devoted your property and expended your efforts, now begins under most favourable circumstances! The sympathies of the public are enlisted, and Providence smiles upon the undertaking!

As Officers of the Institution, we do heartily thank you for providing such facilities for exertions to benefit the human race! As Students, on behalf of all who may seek and obtain instruction here, we thank you for such privileges as have been opened to us through your instrumentality! As Ministers of Jesus Christ, Members of a Christian Church, and Citizens of the World, we thank you for the noble deeds you have performed with such self-sacrificing zeal, and generosity, and which give such certain promise of extensive and permanent good to individuals, and which will pass from individuals to families, to communities and the world! We will all unite in praying to the God of providence and grace to continue His richest blessings to you and your family, and to this Institution,—the divinely prompted result of enlightened and scriptural views of your privilege and duty to do good as you had opportunity to all men! Stimulated by your worthy example we pledge ourselves to effort in our several spheres of action, to render this enterprise largely successful!

Fathers and Brethren in the Ministry,—~~As~~ this Institution is not private property, but entrusted to our Church, for the benefit of mankind; we are certain, therefore, that to it all possible assistance will be by you rendered. In your various providential scenes of labour, you may do much to promote its prosperity. You may enlist the sympathies of your congregations in it, and teach them to give practical manifestations of their interest. You may by exerting your influence induce many Students to resort hither for instruction.

Officers of Government and Legislators,—we look to you for generous aid in our enterprise for the public good!

The Institution is established neither for private purposes nor for local ends, but for public utility and the benefit equally of all parts of the Provinces! Therefore we confidently expect that you will provide for it from year to year with just liberality.

Friends of Religion and Education,—we need and expect from you manifestations of constant interest in the success of this Institution. It is necessary that you should identify yourselves with us in this enterprise and from the acknowledgement which has already been made by many of you as to its necessity and importance we believe it will be sustained.

A celebrated painter of antiquity is reported to have exclaimed under the high wrought inspiration of genius, *I paint for Eternity!* With greater propriety may every one engaging in this enterprise exclaim, *I work for Eternity!* I would that I could inscribe such a sentiment in characters of light so legibly that all might read, and so conspicuously, that all should see it! So that contributions might be made for the support of the Institution with that sublime enthusiasm which such a thought would excite; and that those labouring within it might ~~be~~ thus reminded that they are drawing unfading lines upon imperishable material,—deathless Spirit, strive with becoming care to give every touch with the pencil of light, and to throw every shade only with the ever-beautiful colorings of truth!

The history of this Institution may be brightly written upon the intellectual and moral character of those who may from Term to Term hold connection with it. Each mind will be itself a living volume of incalculable value, to be here filled up with chapters of this history, and which, being well bound with good moral habits and principles, may issue, self-circulated, through society, to be profitably read by many in this world, and afterwards elevated to the library of Heaven, as an interesting text-book for the study and instruction of the various classes of its spirit

inhabitants, who continually seek wisdom under the immediate direction of the Eternal! Now we must begin, my respected fellow-labourers, to write this history upon the souls of these youthful candidates for immortality! May every line be well written,—for, be we well assured, these volumes will be scrutinized closely in Time, and reviewed most critically in the truth-revealing light of Eternity by the eye of Omniscience! May we be assisted by Divine Wisdom to labour so successfully that no one volume in the present, or any succeeding series, may be ultimately missing in Heaven!

Sackville, 29th June, 1843.

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